

not common to the family the clan, or the neighbourhood as a whole. In grammar the idea of personality is expressed by the nominative case of the first personal pronoun : in Sanskrit and most European languages this differs radically from the oblique cases—a distinction which perhaps marks the growth of a consciousness that man, when he comes to the front of the stage, should be distinguished from man when he stands back with the rest of the company. Beyond a doubt, go back as far as we may, the leaders and rulers of the people have had a very clear idea of their personal importance : the proclamations of the kings of Egypt and Assyria were drafted in a vein of most flamboyant self-conceit. But their egotism was as naive as that of the patriarch of a herd of antelope, and they regarded themselves rather as instruments of the Divine than as independent authorities. Amongst the common people, not a flicker appeared of independence or self-respect. There were, in those days, no popular revolutions : history was concerned with the fortunes of dynasties. Indeed, in classical days the condition of slavery was accepted by white men with an apathetic contentedness which to modern ideas appears very strange. Self-consciousness appears to be a faculty the authority of which has increased of recent years, and is still increasing, under the influence of egotistical habits of mind.

In consciousness, as in a mirror, we
see re-
flected the drama of our inner lives.
the impres-
sions and memories which guide and
pay court to
us. the impulses which tempt, cajole, or
admonish
us. the habits which constrain us. and
the balan-
cing deliberations of our reason and
will. We see